striving after the chief good and calling it by the name of
heaven, because it has adopted the thought as a religious idea
and the pursuit as a religious course of action—the spiritual
life—the life of God in the soul of man,.

(t In Islamic Cosmogony," says a Muslim Sufi, " there
are seven skies and eight heavens. If so, where are they
located ? Seven of the eight heavens are in the seven skies
and the eighth is in your heart. When that eighth heaven—
the highest heaven, aye, the true heaven,—has been received
into thee, thou art not a denizen of heaven but the abode of
heaven. So God is not in heaven ; but heaven is in God—
Heaven is God Himself."

Yet some others believe in what is called *Nirvana* which,
as stated by Madame Blavatsky, the renowned theosophist,
represents the dogma of the spirit's immortalitVi its intimate
union with the Great Existence and not annihilation. Accord-
ing to her, "A spirit reaching such a state becomes a part of
the integral *whole,* but never loses^its individuality for all that.
Henceforth, the spirit lives spiritually, without any fear
of further modifications of form ; for, form pertains to matter
and the state of *Nirvana* implies a complete purification or

a final riddance from even the most sublimated particle of matter, a final re-union with God, coincident with the perfection of the human spirit by its jultimate disembarrassment of matter. It is the very opposite of personal annihilation."

The hope of heaven is supremely the hope of seeing God— of finding faith swa,llowecL up in something which to the spiritual eye is sight. And that beatific vision means the seeing that God is God, as we have adored Him, the infinitely just and loving, in whose domain all is right for all and for ever. The sense of wrong and injustice around us which crushes now, is then to be lifted for ever. The pity which now makes our hearts ache and bleed, is then to be changed for rejoicing in the joy of all God's creatures. In other